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The Non-Subscribing Presbyterian.

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Wayside Gatherings.

"Hidden in the heart of things thou art nourishing seeds to sprouts, buds to blossoms, and ripening flowers to fruitfulness."—TAGORE.

Prepare Thy Soul for Temptation.

My son, if thou come to serve the Lord, prepare thy soul for temptation . . . . For gold is tried in the fire, and acceptable men in the furnace of adversity.

If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise. Stand in the multitude of the elders; and cleave unto him that is wise . . . . And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.—ECCLESIASTICUS.

Attainment of Truth and Freshness of Life.

Here lies the tragedy of our race;
Not that men are poor,
All men know something of poverty;
Not that men are wicked;
Who can claim to be good?
Not that men are ignorant;
Who can boast that he is wise?
But that men are strangers.

"It is because you segregate yourself, because you keep yourself away from life, that you want me to show you the goal and the manner of attaining it. I have watched people who have a very systematic life, who get up at a precise hour, who eat in the prescribed manner of the so-called spiritual being—whatever that be—who do not think those things which they have been told they should not think. I have watched these people and they have not that which is the freshness of life. It is not through limiting, through a narrow and unintelligent observance of petty disciplines, that you attain. Truth is far beyond these disciplines, systems, and observances. Truth does not concern itself with what you eat, in what manner you meditate, by what path you come to its understanding. It says: "I am; and if you love me struggle with life, struggle with every event of the day, and try to understand, but do not put a limitation upon your understanding." J. KRISHNAMURTI.

Psychology and Confession.

"The value of the process is that, when a person has faced one of the "demons" which is tempting him, he becomes free **of** it—which is the first step towards becoming free **from** it. Was it not a very wise psychologist who gave us the Egyptian Book of the Dead? There is in this a section describing the passage of the soul through the intermediate world. He is beset by ugly devils which try and destroy him; but if the man can turn and face them and say, "I know thee, thy name is so-and-so," they fall back powerless; he is free of them. Most demons and devils are personal, in the sense that they are made by ourselves, and if we can realise this, and the fount from which they spring, they lose their terror and their power. The difficulty is, as a rule, to face them adequately. No one likes to face unpleasant facts about himself and his weaknesses."—DR. BENDIT.

Notes of the Month.

Annual Meeting of the British Association of Scientists.

Three thousand scientists at Glasgow agree with Professor Donnan that "Science truly understood is not the death but the birth of mystery, awe and reverence." Newspaper reporters regard it as good copy while editors use it for leading articles.

Three hundred ministers of religion have been preaching the same thing for the last quarter of a century from English and Irish Unitarian pulpits and very little is heard of the matter. Our chief crime is that we say things first.

Stealing our Thunder.

The leaders of orthodox christianity have for a long time past been preaching Unitarianism, of course calling it everything but Unitarianism, but we hardly expected the leaders of science to come over to our position so quickly. It is most encouraging to hear the specialists asserting that fuller knowledge of life and the universe will give birth to awe, wonder and reverence and that science is really the handmaid of religion. We cannot resist pointing out however, that these things were said in churches long before they were said in lecture rooms and that they formed subjects for sermons long before they were used for scientific addresses.

Choose for Yourself.

Professor C. Lovatt Evans, a specialist in physiology at London University College stated in his presidential address to the members of the physiological section, that life was a mystery that would never be solved. He maintained that the "great mystery of the origin, nature and purpose of life will always remain to tease, stimulate or humiliate us."

Two days afterwards Professor Donnan, a specialist in physical chemistry at the same university, stated that before the next annual meeting of the Association, Nature will have been forced to reveal her greatest secret, the secret of life. Said this professor, "Science is on the eve of a supreme discovery, the difference between life and death and perhaps the very meaning of life itself."

You pay your money and take your choice.

Special Creation in the Laboratory.

It seems that the book of Genesis will have to be re-written. According to Professor Donnan we are to have Special Creation in the laboratory with the chemist as the Creator. For millions of years life has come only from pre-existing life but now it is to come from chemicals.

What will be provided if the miracle happens?

Nothing except what religion has maintained all along, namely, that this universe cannot be explained in terms of matter and motion. The chemist is not a conjurer; he cannot produce from chemicals something that is not already there. No scientist can get out of matter something that is not already in matter, at least in a latent form.

If this scientific specialist is right it means that we shall have to alter our views of the "material" world. We shall have to accept literally a Living Universe and believe that in the midst of death we are in life. The scientist's dream may come true; he may be able to get life out of matter but will he be able to tell us how life got into matter?

Special Creation in the chemist's laboratory will throw no light on this most fundamental of all questions but the first four words of the Special Creation account in the Bible will at least set our thoughts in the right channel. "In the Beginning God"; we have no alternative but to believe this. It is but a short step from this to the belief that ultimately the dust shall "return to the earth as it was, and the spirit shall return unto God who gave it."

Without Comment.

"The living cell contains a system known as protoplasm though as yet, no one can define what protoplasm is." (Professor Donnan).

"When you reflect that there are as many as ten millions of them (living cells) to a dot the size of a pinhead you will realise that we should be very clever people if we could put them together." (Professor Hill).

"A human being is composed of countless billions of living cells." (Any encyclopædia article on Cytology).

"What is man that thou art mindful of him"? (Psalm 8 : 4). S. P. W.

The Non-Subscribing Presbyterian.

At a recent meeting of the General Purposes Committee of the Non-Subscribing Presbyterian Church of Ireland, the financial

position of the Magazine was carefully considered. It was agreed that a circular letter should be sent to the Minister and Secretary of Congregations asking for an Annual Subscription or Collection of not less than £1, and in cases where possible larger sums, towards subsidizing the Magazine.

The Clerk acknowledges with thanks, the receipt of promises from the following Congregations :—

Ballyhemlin	£1	0	0
York Street, Belfast ..	1	0	0
All Souls', Belfast ..	1	0	0
Glenarm	1	0	0
Ballyclare (at least) ..	1	0	0

Banbridge has promised a Collection.

Larne Congregation has renewed its donation of £2 for the present year.

In order to continue the Magazine a subsidy of not less than £45 is needed, and an increased circulation also, and unless this is forthcoming, there will be no other alternative than to close down, which would be a loss to our religious community in Ireland.

Further promises, either from Congregations or individual subscribers, are earnestly solicited and should be sent to the Clerk, Rev. G. J. Slipper, 7 Trevor Hill, Newry, at earliest convenience, as a report has to be submitted to the General Purposes Committee early in October.

Laymen's League.

The Ulster Hall United Service will be held this year on 25th November, 1928. Will all our country friends please make a special note of this date and secure the usual overflow attendance. Rev. C. W. Townsend, who will preach on that occasion will conduct a Mission in the Non-Subscribing Churches in Northern Ireland during November, and beginning of December. Further particulars will be given in our next issue.

Harvest Sermon.

BY "SENEX."

Genesis 3 : 19.—"In the sweat of thy face shalt thou eat bread."

Nature seems stern and hard to those who fail to see the love of God that is behind it. Rightly regarded, work is amongst our greatest blessings. It would be very easy to look upon it as a curse. There is nothing men long for more than ease and comfort. To those who are hard driven, leisure appears the most desirable thing that life affords. But experience teaches that idleness tends to destroy the higher qualities of humanity, whilst advancement and progress are the rewards of toil. It is only a superficial view that regards work as an evil. Deeper thinking makes clear to us that no law of God has brought more benefits to men than that stated in our text : "In the sweat of thy face shalt thou eat bread." All divine laws that control human beings rest in love. The law that man must work is no exception, What is there in the world of value that labour has not either produced or improved ? If the necessity to toil had not been laid upon us the earth would not have been cultivated as a garden, nor would men have acquired that mastery over their surroundings which raises them to a position little lower than the angels. That the struggle to overcome difficulties should be so constant is very trying, but that struggle has changed the face of the globe, and made of us civilized men and women. Doubtless many farmers feel deeply disappointed when a poor harvest or a wet harvest has to be endured. They look now for the results of their labour during the year. Their efforts to force Nature to give of her best gifts have been unceasing. If the rain spoils their grain before it can be gathered into safety, there will be some excuse for them, if they indulge in gloomy thoughts. The agriculturist is in very close touch with God's working. Every change in the weather affects his prospects favourably or the reverse. What brings enjoyment to millions engaged in other callings may cause ruin to him. A hot dry summer is the delight of the city dweller. The excessive drought burns up the growing crops of the farmer. A wet Autumn fills the tanks and reservoirs in which the large centres of population depend for their supplies of water ; but what can be more depressing than to see the rain pouring down mercilessly on the blackened and sprouting stooks of grain ? If farmers do grumble occasionally, perhaps there is more justification than could be found for the murmurings of some other classes of the community. But the majority of them are very patient. They accept in dignified silence the loss for which they cannot express gratitude. They look forward to next season, hoping for better results. With a sturdy independence, which must be admired, they carry on the struggle and with

difficulty force Nature to provide food for themselves and their families. Doubtless farmers have a hard and often a disappointing calling, but the qualities of character for which they are distinguished have been proved in this life-long contest with difficulty.

The school in which they have graduated is a severe one, but it turns out honest and reliable men. There are favoured spots on the earth (though they are few) where the law " In the sweat of thy face shalt thou eat bread," does not apply. There are some islands in the Southern Atlantic where the climate is so beautiful that man does not need to toil for his food, but at all seasons of the years finds it ready to his hand. He has only to reach for it, and convey it to his mouth. But so far as I know the inhabitants of these islands have done little for the advancement of mankind. They have produced no poets, no inventors, no statesmen, no great teachers, no religious leaders, no distinguished men in any walk, whose names are quoted with respect and admiration. They are a weak and effeminate race, and have managed to exist, because their isolated position has saved them from competition with sturdier peoples. Hard work, the struggle to overcome difficulty and danger, makes great demands on human energy, but it is a friend and not an enemy, and as such the wise man regards it. Not because God was desirous of punishing, but by reason of his love for his children did he lay this obligation upon them. The necessity to work may be shirked, but not without hurt to the shirker. When we speak in this way of work, of course we do not use the word as meaning manual toil only. Manual toil bathes the brow with perspiration ; but work may be done behind the brow which is equally exhausting, and perhaps more so. The work of the mind must be included in what we say ; and it will be readily admitted that mental toilers contribute as much to the world's progress as do those who use their hands.

Now, the man who refuses to be a worker of either description, does so to his own deteriment. There are two classes of people that do no useful work, and a brief consideration will prove the truthfulness of that statement. On the one hand stand the idle poor : and on the other the idle rich. The members of both these classes are parasites, living by the exertions of their fellow-men, and doing nothing to justify their existence. They toil not, neither do they spin, but their resemblance to the lilies of the field spoken of by Jesus ends there. The lilies of the field are beautiful to look upon. They charm the eye of the beholder, and fulfil the part in God's scheme of creation for which they were designed. These idlers of which we are speaking consume their share and more than their share, of the good things produced by others' labours, and are merely brakes on the wheels of progress. They are so much dead weight which must be carried by the energetic and thrifty. When the summer is at an end the bees in the hives expel the drones. Because the drones do not gather honey, they are not allowed to eat, and so death awaits them when their usefulness is over. This is somewhat hard on the poor drones because they have not been provided by Nature with the means of either collecting honey or defending themselves. They certainly carry out .the purposes for which they were created.

But so much cannot be said on behalf of the idlers in human society. " In the sweat of thy face shalt thou eat bread," is the law for them as for all other human beings. But they refuse to recognise this obligation, and so like all parasites, they deteriorate and become objects of disgust and loathing in the eyes of decent, self-respecting men and women. Their lives are purely selfish, and serve no useful end, unless it be to call forth patience on the part of their more energetic neighbours.

If all the members of society were industrious and self-supporting, then there would be little room for the exercise of the sweet virtue of charity. And so I suppose we must admit that in a certain sense the graces of the virtuous are strengthened by contact with the failings of the reprobate. But, after all, it is a pity that such an admission must be made. For in the dealings of the best with the best, is there not sufficient of the old Adam displayed to give exercise to the highest qualities of our common nature ? I think there is. The greatest saint that lived on earth was not perfect in the eyes of those closely associated with him. There was much in his ways and character that tried their patience and temper and called for tact, consideration, and charity. Some day there will be evolved a system of human society which will provide interesting work for all its members. The workers will not then be compelled to carry on their shoulders large numbers who

are idle because of the superabundance of their possessions. and drag after their feet other large numbers who are idle because they cherish a grievance against the Almighty for placing them where they are. Little by little as men advance in knowledge and in the spirit of Jesus Christ the perfect form of society will be discovered. Some think the perfect state is already outlined and could be set up anytime if the greed of those who control the sources of wealth could be overcome. An attempt to establish such a state has been made in Russia with no great success. The present form of society has grown out of human nature, and is in keeping with men and women, as they are weak and imperfect. All growth is slow. Living organisms adapt themselves to their surroundings very gradually. That is God's way of progress—here a little and there a little.

Reformers are too often impatient, and want to do in one year what God requires a thousand years to accomplish. Socialism seems perfect on paper. It is a beautiful ideal that every child of humanity should do his proper share of the world's work and in return enjoy equally with all others a full share of all the good things which the earth, and human labour produce. And some day we hope that such a perfect order of society may be established.

But to set aside the present arrangement and in its stead establish the ideal state immediately is impossible. Ideal men and women must be found as citizens of the ideal state. And where are they to be discovered? Not in Ireland, though we all claim that the Irish will compare favourably for virtue with any other nation. Human nature being what it is, the inequalities and abuses which disfigure the face of the present order of society would gradually reappear. The lazy would refuse to do their fair share of the work. The greedy would manage to get more than their fair share of the reward. In that first society established on a communistic basis in Jerusalem, of which we read in the Book of Acts, when no man called anything that he possessed his own, but all property was held in common, and each received, not according to his contributions, but rather according to his needs, selfishness soon asserted itself. Difficulties arose and the experiment ended in failure as all such experiments are bound to end.

In the long distant future, when christian teaching has more thoroughly permeated all ranks of society, when the love indicated by Jesus becomes general, when the Golden Rule renders criminal laws with soldiers and policemen to enforce them unnecessary, then socialism will be a great success. But at present we can only slowly prepare the ground for it. Under ruling circumstances, the duty of each is to try to be a good christian, a good citizen, to do his share of the common work, to raise himself and to raise as many others as possible with himself. For after all, no life which makes any addition to the comfort of others, to the knowledge of others, to the supply of the wants of others, of whatever legitimate kind, is a wholly selfish life.

The farmer is producing the food which sustains the population of the world. He may think he is serving his own ends alone. He is certainly doing that, but he is at the same time doing much more. He is engaged in a noble calling. Without him his fellow-men would starve, and whilst the farmer renders this important service, the blacksmith, the carpenter, the tailor, the baker, the engineer, the printer, the shoemaker, and a host of others are engaged in supplying his wants. And so it is that the only life entirely selfish, entirely useless, is the idle life. Every producer who makes contribution of any kind to the world's wealth, obeys the law, "In the sweat of thy face shalt thou eat bread." And as it is certain that civilization, and all the things which are covered by that word, learning, discovery, inventions, refinement, are the outcome of the necessity to work, so is it certain that if the obligation to work were withdrawn, we should gradually lose all these things again, and fall back into the state of savagery from which work raised the race. The "earth is the Lord's and the fulness thereof," and He hath given it to the sons of men on certain conditions. These conditions are that it shall be cared for and cultivated and improved.

The treasures of the earth are only released for human enjoyment in response to labour. Without toil all the products of the intellect, and the comforts of civilization would disappear. The populous city would soon become a wilderness; marshes and forests would resume their ancient reign over the wide lands redeemed by art and industry; the human race would dwindle to a few savages. Human labour is the hand of the Lord, by which, in Nature's wilderness, gardens of Eden are planted, and watered, and stored with all that is pleasant to the sight, and good for food. Dignity and joy

are labour's offspring. God himself is a being of eternal and unceasing activity. Did not Jesus say: "My Father worketh hitherto and I work." And that saying of Jesus reminds us of the duty of work not only in the material sphere, but also in the realm of religion. "Man shall not live by bread alone." The lower animals are satisfied with a sufficiency of food and physical comfort. It is not so with men and women. It is possible to be surrounded with the necessaries and luxuries of life, and yet to feel miserable and cast away.

The material can satisfy the material. Only God himself can satisfy the thirst of the soul. The kingdom of Jesus is the kingdom of righteousness, peace, and joy; but the righteousness is placed first, and the peace and joy follow. Now righteousness implies the doing of right things. So again we are up against the same law in the spiritual plane as we found to prevail in the material. Sprituality rests in work, work that is prompted by love. "Not every one that saith unto me Lord, Lord; but he that doeth the will of my Father which is in heaven," are words spoken by Jesus himself. Sometimes people expect the "joy and peace," to go before the works of righteousness. They think that faith is everything, and obedience only secondary. But it would be just as foolish for the farmer to expect a harvest without ploughing in Winter, and sowing in Spring, and care and attention all the time, as to look for inward peace and joy without patient continuance in well-doing.

Christianity is life, life after the pattern of Jesus. Jesus went about continually doing good. He rejoiced with them that rejoiced; He stood by the side of the tempted and tried; He associated with sinners and outcasts; He was arraigned as a criminal; He climbed Calvary's hill; He bowed his head in death on the Cross to God's will. He did all those things because He loved men and women, and was loyal to the truth.

The life He lived was not one of idleness. He understood hard, trying, and dangerous work. And so His invitation is not to a career of ease and selfish indulgence. The reward He offers is the great privilege of service; the opportunity to work, not for selfish aggrandizement, but for the kingdom of God. To those who will hear, He says: "Why stand ye all the day idle"? "Lift up your eyes and behold the fields already white to harvest." "Work while it is day; the night cometh when no man can work."

The Peace Pact.

(Summary of sermon preached in All Souls' Church, Elmwood Avenue, by the Rev. Sydney Whitehouse, on Sunday morning, 2nd September, 1928).

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Text—Isaiah 2 : 4 :—" — they shall beat their swords into plowshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more."

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Until quite recent times these prophetic words have been as a beautiful picture hanging high in the heavens, too high to be grasped by earthly hand, too far away to be seen clearly by the human eye.

Within the last few days the picture has been lowered and though still beyond human reach it is at least within the field of human vision, enabling men and women to see it as a thing of beauty near the earth instead of imagining it as an impracticable ideal somewhere above the clouds.

Monday, August 27th, 1928, marked one of the greatest events in the world's history. The official representatives of fifteen great nations met in Paris and signed a pact renouncing war as an instrument of national policy. By this pact five hundred million people (a third of the world's total population) pledge themselves to peace.

It is of course possible to exaggerate the importance of the Peace Pact. Some of our newspaper headlines are misleading and are likely to raise false hopes.

War never has been and never will be killed by putting signatures under a treaty. Something much more than this is needed. The God of War does not expire as soon as his death certificate is signed. If he did he would have already died a thousand deaths.

The real significance of the Peace Pact lies in the fact that the contracting nations have openly admitted to the world for the first time in history that it is wrong to allow war to enter into national policy.

This open acknowledgement of a change of heart (because this is what the renouncing of war as an instrument of national policy really amounts to) must be followed by action in the realm of armaments.

If statesmen meet in Paris to sign a Peace Pact and return home prepared to sign contracts for the delivery of battleships and bombing machines, their meeting has been in vain.

Unless the change of heart is followed by a change of action with regard to armaments, unless the breaking up of the latest peace conference is followed by the breaking up of some of our diabolical human slaughter machines, then the Peace Pact will be just one more scrap of paper.

If the Pact represents a genuine change of heart it means that the contracting nations must prepare for peace in the only way peace can be prepared for, namely by the gradual abolition of all instruments of war. It means that statesmen must recognise that the most stable frontier is the one that is undefended, as for instance the frontier dividing the United States and Canada.

Unless the Peace Pact means this it is not worth the paper it is written on.

Unless this change of heart is followed by a change of the size of the orders given to armament firms, that distinctly christian phrase " Peace on earth goodwill towards men " will remain very little more than a Christmas card platitude.

A man who asks for peace with a gun in his hand is deliberately inviting war and sooner or later his invitation will be accepted.

We must also prepare for peace by creating a moral atmosphere in which peace can really flourish and in this connection particular care must be paid to the instruction given to our young people.

All our history books will have to be rewritten. Children must not grow up with the idea that there is something glorious about war. They must be taught that war is a barbarous and inhuman method of settling disputes.

They must be taught that patriotism is not enough, that their country is the whole world and not that particular portion of it in which they happen to live and that many of their brothers and sisters have skins of a different colour from their own.

If the young people all the world over were taught these things with the same zeal and enthusiasm as they are now taught that their own country is always right and the other country always wrong, that their own particular nation has a mandate from God to lead the rest of the world out of darkness into light and that the correct colour for one's skin is the colour they see in the looking-glass,—then the next generation would have no disarmament problem to solve.

Though we must guard against the mistake of expecting too much from the Peace Pact we can at least welcome it as indicating a change of heart so far as the modern attitude to war is concerned.

Instead of having a change in the size of navies, armies and air forces determined by the balance of power we are having a change of heart determined by God's Holy Spirit of Peace.

It is very significant that the gold pen with which Mr. Kellogg signed the Pact was inscribed with the words, " If you wish for peace, prepare for peace."

Discriminating men and women may well believe that the writing on the pen is more profoundly significant than the writing on the paper.

S. P. WHITEHOUSE

Temperance Notes.

Finland and Prohibition.

" The traveller will not fail to notice in all parts of Finland that there are no public houses and no alcohol is sold. Finland is the one country in Europe which is doing its best to enforce prohibition. The sale of drink was forbidden there in 1919, and has been illegal since. A law passed in 1922, provided very heavy punishment for any person found selling or drinking alcohol, and the law is a little remarkable. Instead of inflicting a fixed fine the law varies the fine according to the offender's income. Anyone found selling drink for the first time has to pay at least 50 days' income ; for a second offence, his income for at least 100 days. Anyone found consuming drink in a hotel is fined 25 days' income. The prohibition law has undoubtedly been of immense benefit to the country people, and to the working classes generally, especially to the very poor ; but there is no doubt that the law is largely evaded in Helsingfors itself. In several of the big hotels there people defy the regulations and are not troubled. The police say they have no time to bother with the people in the big hotels, who can afford to get drink somehow if they want to ; they are busy seeing that the poor men who cannot afford it do not obtain any."

" No one can live even for a short time in Finland without admiring and respecting the people. Their life is simple, sane, and honest. Their religion is sincere. They are hard workers, and perhaps the most law-abiding nation in the world. When you leave your home in a Finnish country

town and go for a holiday there is no need to lock your door, for there are no robbers to plunder your house. It is one of the little things a nation may be proud of, and we may well all be proud of Honest Finland."

MY MAGAZINE.

Thanksgiving.

Among our Non-Subscribing Congregations, this month of October is generally marked by harvest thanksgiving services, also with communion visitations in preparation for Communion Sunday, which generally is that of the first Sunday in November, though customs vary slightly in different districts. October is also the month in which, as a rule, the various congregational activities are started afresh for the Winter session.

It is very appropriate that after the ingathering of the harvest the Communion services should be held. Eucharist means thanksgiving, and if that idea was clearer in people's minds, there would be a far heartier support given to Communion services than at present seems to prevail. An orthodox Presbyterian minister remarked that in the North of Ireland there seemed to be the same sort of feeling about the Communion, as prevails in the West of Scotland, that there is a sort of risk in coming forward to the Lord's Table, lest by eating and drinking unworthily, the partaker "should eat and drink damnation unto himself."

The warning given by the Apostle, in these words, was to a church which did not appreciate or understand the supreme place which this service ought to take in the services of the Church, but used it as an occasion for feasting, for gluttony and drunkenness, evidently retaining the whole of the Passover Supper. The Apostle instructs them to leave out the feasting part of it, and just to retain the breaking of the Passover cake and the drinking from the cup which is passed round. The real purpose was either not known or forgotten, "the body of the Lord was not discerned." There is no need to take these words in "a corporal or carnal manner," previous articles in this magazine have dealt with them. But, among Presbyterians, the Sacrament has been always considered an occasion for which special preparation should be made, and thus Fast Days were appointed. Among English Independents (Congregationalists who are independent of Pope and the Devil) the Lord's Supper does not seem either at the present time or in years gone by, to have had the same importance attached to it. The two are under different streams of influence, Calvinism and Zwinglianism ; the latter having in it only the idea of remembrance, whereas in Calvinism ultimately the "worthy receivers" are as much partakers of the body and blood of the Lord, as are Roman Catholics, though of course the teaching concerning the bread and wine is different. It was very necessary that communicants should be "worthy receivers" otherwise they missed the spiritual nourishment and growth in grace. Hence the imperative need of a Fast Day, and the stringent conditions which candidates for the communion had to pass through. The result no doubt has been that many have considered it was better to avoid taking risks, and not "eat and drink damnation unto themselves."

The shadow of gloom settled over the service, and the joyousness of praise and thanksgiving, of renewal of vows and fresh dedication was absent. Very rarely when a minister truly spiritual and illuminated, truly a "charismatic" minister (gifted with the Spirit), was found, the whole service, added to its deep solemnity was joyous and full of gladness, for such a celebrant worthily represented His Master ; but, that should be the rule and not the exception, as experience of Presbyterianism seems to convey. One who had been brough brought up in the Anglo-Catholic section of the Church of England, thoroughly trained in ceremonial and loving beauty and ritual, visiting a church of Oxford, in this type, realised the "sin motif," the touch of melancholy underlying the whole of the Eucharist. More pronounced is it in the Roman Catholic Mass, where at the supreme moment, there is the crying petition "Preserve us from eternal damnation."

"Perfect love casteth out fear, and in the Holy Communion there should not be the slightest tinge of it, but the most intense happiness it is possible to realise. "We lay before Thee, O Lord, these Thy creatures of bread and wine, linking them spiritually with ourselves, and praying Thee to receive through them our sacrifice of praise and thanksgiving ; for here we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual

sacrifice unto Thee. May our strength be spent in Thy service, and our love poured forth upon Thy people, Thou Who livest for ever and ever. Amen." ULLIN.

The Rose.

The Rose-tree at my door reminds me of the symbolism of the Rose. In Presbyterianism, the open rose has in its centre the burning bush surrounded by the Latin motto. Elsewhere, familiar to some readers is the cross with the rose upon it, the Rosy Cross. The "Rose of the World," is a title given to Mary as the embodiment of the Mystic Rose of the Divine Love,—"the Rose without a thorn." On the mid-Sunday of Lent (Laetare or Refreshment Sunday) in the Roman Church the Golden Rose is solemnly blessed by the Pope. Afterwards that Golden Rose may be sent as a special token of distinction to a particular person, or church or community, on whom the Pope wishes to bestow the favour, as King George might bestow an Order upon someone selected for the honour.

The blessing of the Rose is referred to as an ancient institution even in the XIth century, by Pope Leo IX.

In very early times it has been supposed that a living rose was carried before the Pope on this "Red Rose Sunday," and centuries later the rose was made of pure gold, and its petals slightly tinged with crimson. A costly ruby was sometimes set in the heart of the rose and the petals began to be adorned with precious stones instead of the gold being tinted. The Golden Rose is still blessed each year by the Pope, but since it is by no means always given away, the same rose is often blessed more than once, and the ceremony culminates in placing the Golden Rose on the altar at the foot of the Cross.

There are those for whom this symbolism bears a profound spiritual meaning, who become one with the idea which brought the symbol into being. It is the "emblem of the Heart of Love and Wisdom."—the Christ who abideth for ever.

Aphorisms of St. Cattwg the Wise.

Nothing is godliness, but comparison toward all life and existence :
Nothing is wisdom, but a refraining from worldliness ;
Nothing is a blessing, but reason and health ;
Nothing is love, but equity.
Nothing is equity, but what may be willed to be had by another.
Nothing is a truth, but what is known without hearing it from another.

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York Street Anniversary.

The Fifth Anniversary Services of the York Street congregation was held on Sunday, 23rd September. Owing to the illness of the minister, the Rev. A. L. Agnew, B.A., the services were held in the church, and not in the Ulster Hall as in previous years. The Rev. W. A. Weatherall, of Cork, conducted the services throughout the day. The principal service was of course, the evening service, and York Street was again favoured by the visit of their city and country friends. The church's seating capacity was taxed to the utmost, and unfortunately many had to be turned away. During the course of the evening service a letter from the Rev. A. L. Agnew, B.A., was read, and the congregation heard the message of their beloved minister, who is in Switzerland. A copy of the letter will be found within the pages of this magazine. At the Afternoon service Miss Adelaide Beattie (Gold Medallist), was the soloist, and the evening service solos and duets were contributed by Miss Marie Ray, the Misses M'Donald and Donaghey, and Mr. R. Johnston, and the church choir contributed by Anthems. After the service tea was served to visitors who had journeyed to be able to unite in worship with the congregation. For weeks the energetic and enthusiastic members of the congregation have worked hard in cleaning, painting, etc. the building, for this service, and the Lecture Hall looked a fitting climax to their labour. A touching incident occurred after the evening service, when the Rev. Weatherall unveiled a photograph of his father. The photograph was presented by our friends of the Domestic Mission through Mr. Norman Kirkham. Such is the brief outline of York Street's Anniversary Service, and the prayer of the congregation is to have their beloved minister back with them again in the field of the church's labour.

BAPTISM.

WALKER.—On 13th September, 1928, at 223 York Street, Belfast, by the Rev. Alex. Ashworth, John Desmond, son of George and Catherine Annie Walker. Born August 24th, 1928.

MARRIAGE.

ALLEN—CAMPBELL.—On 11th September,—1928, in All Souls', Elmwood Avenue, Church of the Second Congregation, Belfast, by the Rev. Alex. O. Ashworth, in the presence of a large Congregation, Hugh Campbell, son of James Allen, of Antrim, to Adelaide Hayes only daughter of David Robb Campbell, Barrister-at-Law, Belfast.

Confession.

The value of the process (psycho-analysis) is that, when a person has faced one of the "demons" which is tempting him, he becomes free **of** it—which is the first step towards becoming free **from** it. Was it not a very wise psychologist who gave us the Egyptian Book of the Dead? There is in this a section describing the passage of the soul through the intermediate world. He is beset by ugly devils which try and destroy him; but if the man can turn and face them and say "I know thee, thy name is so-and-so," they fall back powerless; he is free of them. Most demons and devils are personal, in the sense that they are made by ourselves, and if we can realise this, and the fount from which they spring, they lose their terror and their power. The difficulty is, as a rule, to face them adequately. No one likes to face unpleasant facts about himself and his weaknesses.—Dr. Bendit.

John Knox.

"The time has come when English history may do justice to one but for whom the Reformation would have been overthrown among ourselves; for the spirit which Knox created saved Scotland; and if Scotland had been Catholic again, neither the wisdom of Elizabeth's ministers, nor the teaching of her bishops, nor her own chicaneries, would have preserved England from revolution. His was the voice which taught the peasant of the Lothians that he was a free man, the equal in the sight of God with the proudest peer or prelate that had trampled on his forefathers."

James Anthony Froude

MOTHERHOOD OF GOD.

Blind and dense with revelation
Every moment flies,
And unto the Mighty Mother,
Gay, eternal, rise
All the hopes we hold, the gladness,
Dreams of things to be.
One of all thy generations,
Mother, hails to thee.
Hail, and hail, and hail for ever,
Though I turn again
From thy joy unto the human
Vestiture of pain.
I, thy child, who went forth radiant
In the golden prime,
Find thee still the mother-hearted
Through my night in time;
Find in thee the old enchantment
There behind the veil
Where the gods, my brothers, linger.
Hail, for ever, hail!

Helen Knothe.

The Progress of Unity.

The world has been moved of recent years by the great religious conferences that have striven to work for mutual understanding and co-operation. The great Edinburgh Missionary Conference revealed the great possibilities. Then came the Stockholm Conference, which had for its purpose the co-operation of all the Churches of Christendom in social work. That showed what measure of unity was possible. Stockholm has been followed by the Conference on Faith and Order at Lusanne, at which all the Churches of Christendom were represented save the Roman Catholic Church. The unity found possible there surprised the delegates, and so shook the Papacy that the Pope in order to try and check that spirit of unity, issued his Encyclical declaring that as far as Rome was concerned there was unity in one condition only, and that was absolute submission. The Encyclical has not hindered the march of the spirit of unity. Delegates have just returned from another Conference in connection with Missions at Jerusalem, and the Christian world is awaiting the report of that with great eagerness.

Efforts to secure unity and co-operation among the Christian Churches in Wales have received a further impetus as the result of conferences which have been held at Shrewsbury of the five largest Christian bodies in the principality.

The unanimity which has characterised the conferences, over which the Bishop of St. David's presided, has given rise to the hope that Wales will become the pioneer in promoting Christian unity and co-operation.

"SOUTH WALES NEWS."

Reports.

Ballee.—On Sunday afternoon, 19th August, a largely attended service was held in the meeting house, under the auspices of the local Ballyclander R.B.P. 618. Brethren from such scattered localities as Kilkeel, Killyleagh and Ballyculter in addition to Downpatrick and the local members of the Order, met at Ballyclander Hall, and to sacred music, rendered by the Craig Flute Band, marched to the church, where special accommodation was reserved for them. The Rev. Alfred Eadie, B.A., D.G.C.I., of the Presbyterian Church, Kilkeel, conducted an impressive service, and, preaching from Ephesians vi. : 17, delivered a scholarly discourse, initially drawing attention to all their Order stood for, and the obligations that membership demanded. Next to the Divine Master Himself, the preacher made it plain that no one else in the scriptures made so much use of the spiritual metaphor in connection with the commonplace as the Apostle Paul, who, even when in captivity, seized the opportunity of portraying the everyday spectacle of the Roman soldier, armed with sword and girt with armour, as typical of the preparedness for the daily warfare which the christian must wage against evil throughout his earthly pilgrimage, putting on, however, the whole armour of God, and making His Word a constant guide through life. Concluding an eloquent sermon, the reverend gentleman, in returning thanks for the privilege of again being permitted to occupy the pulpit of the church, made a special appeal on behalf of the Lord Enniskillen Memorial Orphan Fund, and it is gratifying to learn that the response was exceptionally liberal, having regard to these trying times. The congregational singing of the 100th Psalm, and "O God of Bethel," was marked with fervour, and the other hymns, "Soldiers of Christ, arise," and "O Word of God," specially appropriate to the sermon, were very heartily rendered. Following the pronouncement of the benediction, the singing of the National Anthem concluded a memorable service, the details in connection with which were successfully arranged and carried out by Messrs. William Ferguson and C. Strain of the congregation.

* *

Moneyrea.—The first Saturday in August was a happy day for the scholars of Moneyrea Sunday School. It was the occasion of their Annual Fete which was held this year at Granshaw, our hosts being Mr. and Mrs. Hugh Frame. The children were conveyed from Moneyrea in cars, lorries, and motor cycle combinations, which were provided by members of the congregation. Brilliant weather, combined with a hearty reception, extended to us by our hosts ensured an enjoyable afternoon. Tea was served beneath the shade of a huge copper-beech and several hours were spent in racing and cricket. The evening brought the usual crowd of adults who amused themselves until darkness necessitated our return to Moneyrea. The Ballykeel Pipe Band was in attendance.

Mountpottinger.—Rev. J. H. Ewbank, B.A., B.D., has arranged to commence what we hope will be a long and successful ministry on the first Sunday in October when he will preach at both services. On Wednesday evening, October 10th at 7 p.m., an Ordination Service will be held in the Church, under the auspices of the Bangor Presbytery, when all friends of the Congregation will be welcome. The Congregation has suffered a material loss through the departure of Mr. T. M'Murray, who in company with his son, daughter-in-law and grandchildren sailed for Australia on September 15th. The family has taken an active part in the Congregation's affairs for some years past and they will unquestionably be missed. His many friends in the denomination will regret to learn that our Hon. Secretary, Dr. R. J. Munn, underwent a rather serious operation on September 2nd, but will at the same time be pleased to hear that he is making a good recovery. The first occasion for the Davidson Memorial Font to be used was on Sunday, September 9th, when Rev. A. Whitford baptised the latest member of Mr. J. Scott's family. The infant was the recipient of a gift from Mrs. M'Guire who at the time of the Font being dedicated signified her intention of thus marking the event.

* *

Ulster District Unitarian Women's League.—That a numerically small branch can accomplish big things was admirably proved on Saturday, September 1st, when the fifteen members who comprise the Ballyclare branch entertained over eighty members of seven other branches in the Orange Hall, Ballyclare. A programme of competitive games, when prizes were carried off by Mrs. Davies (Comber), Mrs. Paisley (Ballycarry), Mrs. Jackson (Mountpottinger and Stanhope Street), also musical and dramatic items by Mrs. T. Moore and the Misses M. Hogarth and A. Montgomery helped to pass the time in an agreeable manner. The mysterious thought reading by Miss Hogarth in the first sketch, "The Crystal Gazer," was only surpassed by her exquisite buffoonery in the role of the fascinating but misunderstood spinster, in the second sketch, "Cheerful and Musical." A delightful tea was served during the afternoon and the appreciation of the guests was suitably expressed by Miss Armstrong (First Church), Mrs. Davies (Comber), and Miss Bailie (Larne). Mrs. Forsythe, President of the Ballyclare branch responded.

York Street.—Greyabbey with its old Abbey and picturesque scenery is a popular resort with our members; accordingly, when a trip was discussed, Greyabbey was chosen. A goodly number availed themselves of the opportunity and travelled thither on the 15th September. On arrival the party was met by the Greyabbey minister who directed them to a spot on the shores of Strangford Lough where tea was afterwards prepared. Tea being finished and various rambles having been enjoyed the party returned to the village and a short service was held in our church there, by Mr. Tilson who referred especially to Mr. Agnew, and prayer was offered for strength and patience for him in his illness. The pulpit during the past month has been occupied by the following:—On August 19th morning, Mr. H. G. Calwell, B.A., and in the evening, Rev. J. M'Cleery, Raloo; on August 26th, Rev. F. Holt, B.A., Ballymoney, both services; on September 2nd, the Moderator, Rev. W. G. Marsden, Ballycarry, both services; he also conducted the children's Sunday school, which resumed work after the summer holidays; September 9th, Mr. Gilliland, both services. To these and to all the other ministers and friends who have assisted York Street in its time of difficulty, the Committee and Congregation are very grateful indeed. We are glad to be able to report that, despite many losses owing to members going abroad, there are still large attendances at both morning and evening services. The usual weekly letter from Rev. A. L. Agnew, B.A., is read each Sunday and anxiously listened to by those present. His address is still Clinic Alexandre, Leysin, Switzerland. He is making progress, though slowly.

Obituary.

Mrs. Matilda M'Auley.

On August 18th there passed away at the age of 86, Mrs. Matilda M'Auley, the last surviving child of Rev. Robert Hall, minister of the Cairncastle Old Meeting House from 1839 to 1876. In the funeral sermon preached by the late Rev. Robert Campbell, of Templepatrick, in the latter named year, Mrs. M'Auley's father is described as first known to the preacher as "a young, strong, handsome man." "One had only to look at his open, animated, expressive face to recognise in him that noblest work of God, an honest man." Anyone accustomed in

former years, to hear and believe the frequent and proud assurance of Mrs. M'Auley herself, that she took after her father, would readily believe the truthfulness of Mr. Campbell's description of Robert Hall. He further says of the Hall family, in the same funeral sermon, " They abhorred all shams and false appearances." Matilda Hall was certainly true to the reputation of her family in that respect. She will also be remembered by all who were acquainted with her as remarkably disposed to generosity and hospitality, also as one whose chief delight was to think of and report any act of virtue and anything worthy of praise which she happened to know about. For the last 12 years, her life had been saddened by the loss of her companion, a nephew of her husband's who had long been an inmate of her house, and had been to her like a good son. During the many months of the wearisome ending of her earthly existence, she was faithfully cared for in the home of one who had been in her service in her own home nearly twenty years ago, and who was the chief mourner in the day of her decease. At the funeral service in the Old Meeting House the hymn beginning, " He leads us on, by paths we did not know," was very beautifully sung by a lady from Belfast who happened to be on a visit to the neighbourhood.

* *

Miss Annie Thompson.

The congregation of Dunmurry has sustained a great loss in the passing away of Miss Annie Thompson, which occurred on August 31st, 1928, in her 38th year. She will be remembered by the members for her exceptional qualities of mind and heart. There are to-day many who will bear testimony to her faithfulness as a Sabbath School teacher and her influence on the young people will remain an abiding inspiration. Her services as Congregational organist were much appreciated and will be remembered with gratitude. In these capacities she bequeathed to the members a noble example of loyal and faithful service. To the parents and other members of the family the congregation desire to express their deep sense of the loss they have sustained. Owing to the regrettable illness of her minister, the Rev. J. A. Kelly, the funeral on August 23rd was conducted by the Rev. A. Whitford, of Moneyrea, who delivered an appropriate address on the occasion.

Miss J. A. Barry.

There passed peacefully away in a local Nursing Home on September 11th, Miss Jane Anderson Barry, another of our old members thus joining the great majority. Some few years ago the deceased lady took up residence in Bangor, during which she maintained her connection with the congregation, which had been unbroken for very many years, although her opportunities for joining in worship were naturally limited. Returning to Belfast in recent times she was so far as somewhat indifferent health permitted a regular attender at the services. In her earlier days Miss Barry was a good worker for the Church and a prominent member of the Ladies' Sewing Society. Suitable reference was made to her passing by the preacher for the day, at morning service, on September 16th, the congregation standing in silence as a mark of their esteem.

" Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the Divine Mother."

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